

Registered. L. 89

THE NUR AFSEAN

VOL. IX.

LUDHIANA:—June 23rd, 1905.

No 25.

FOREIGN TELEGRAMS.

London, June 16.

M. Takahira, the Japanese Minister at Washington, has notified to President Roosevelt Japan's refusal to go to Europe.

Russia has acquiesced, and joined Japan in requesting that the meeting be at Washington.

The St. Petersburg Press continues to comment arrogantly on the peace suggestions, declaring that Japan needs peace more than Russia.

A conference of engineers at Moscow decided to join the general political strike. This is the first signal for the purpose of entirely stopping the economic life of the country.

The Tsar having notified that he would receive some but not the whole of the delegates of the Moscow Zemstvo congress, the delegates have decided to decline the audience.

The Tsar's final decision regarding the audience will be communicated to the Zemstvoists on Monday.

The Zemstvoists are determined that the audience must bear a political character.

The question of the reception of the deputation eclipses that of peace in the public mind.

The report of the Zionist commission has been published, and Messrs. Kaiser and Wildbansh are not in favour of the scheme for the colonisation of East Africa.

It is understood that Mr. Rouvier, in view of the seriousness of German pressure and the real anxiety in French political circles regarding German intentions, hesitates about refusing to accept a conference on Morocco, notwithstanding the emphatic assurance from England that she will give the fullest support to French policy. The British have given a positive refusal regarding the conference, which complicates the situation somewhat.

It is an undoubted fact the French army corps on the frontier are being brought up to their full strength and leave of officers has been restricted.

London, June 18.

The *Temps*, in a leading article, says that Mr. Lowther's refusal to adhere to the proposed international conference is based upon instructions given prior to the resignation of M. Delcasse.

The article declares that Britain is bound by the *entente* not to embarrass France.

London, June 17.

Reuter's correspondent at Washington states that exchanges are in progress between Tokio and St. Petersburg, and Washington, for a meeting of General Linievitch and Marshall Oyama in the Far East to sign an armistice in order to pave the way for the Washington conference.

London, June 18.

The British steamer *Ikhona*, from Singapore to Yokohama, is a week overdue, and it is feared that she has been sunk by the Russians.

London, June 17.

The Russian Council of Ministers has approved the final text of the first twenty-five paragraphs for the proposed representative assembly which will be officially styled the legislative institution.

A meeting of Polish leaders held at Warsaw agreed that it was

hopeless for Poland to expect anything from the present Russian Government. The Poles must now unite and work for national aims.

London, June 18.

The Germans have been unsuccessfully endeavouring for many months to subdue the rebels in South West Africa. The Hottentots, on the 2nd instant, captured Warmbad and seized the stores, the German officers escaping. They subsequently captured the supply depot at Kalkfontein.

London, June 18.

Reuter's correspondent at Tokio states that an official despatch says that the Japanese on the 16th instant drove the Russian cavalry, retired northwards in disorder, severely punished by the Japanese artillery.

The Russian losses were heavy. The Japanese lost 165 killed and wounded.

A *Daily Telegraph* despatch from Tokio says that the Russians are bringing up reserves to reinforce the forward lines.

General Kuroki's outposts are only 7½ miles distant.

London, June 19.

The Warsaw Jews are exceedingly disturbed over the report that the popular representation scheme excludes the Jews from the franchise. Numerous indignation meetings have been held, which the police and military dispersed.

The Tsar informed the deputation from the congress of the Zemstvoists that he was unalterably resolved to convoke a National Assembly.

London, June 20.

Count Takahira has informed President Roosevelt that the Japanese plenipotentiaries are able to reach Washington on the 1st August, and if acceptable to Russia, the conference would convene about the 1st August.

London, June 20.

The Tsar's gracious reception of the Zemstvoists' deputation and his emphatic promise of reformed institutions is regarded as the turning point in the history of Russia, and has produced the best effect.

London, June 20.

Several hundred officers met on 15th instant in a mess room at Krasnoe Solo to discuss the situation of the army in view of recent events.

General Rehbinder appeared on the scene and ordered the officers to disperse, the meeting being illegal.

A group then stepped forward and declared they were all faithful subjects of the sovereign, but were unable to continue to act as military police, which completely isolated them from society, to which they played the part of butchers.

General Rehbinder promised them the opportunity of meeting legally.

London, June 20.

The Storting has addressed the King declaring that Norway is devoid of animosity, and appeals to Sweden to recognise Norway's new status as a sovereign State, which it believes will lead to the development of good relations for the defence of mutual interests.

London, June 20.

It is understood that England is prepared to follow the lead of France if the latter accepts the Morocco conference. It is pointed out that Britain has only refused the Morocco invitation and has not addressed Germany on the subject, which simplifies a solution.

EDITORIAL NOTES.

"We who so tenderly were sought,
Shall we not joyful seekers be,
And to Thy feet divinely brought
Help weaker souls, O Lord, to Thee?"

Celestial Seeker, send us forth.
Almighty Love, teach us to love.
When shall we yearn to help on earth
As yearned the Holy One above?"

The death of Mr. Protap Chunder Mozumdar has removed from India one of her greatest men. Few indeed have influenced the world more profoundly and we believe his influence will be felt for a long time to come. A man of blameless character, a scholar, an orator of almost unequalled eloquence and a devoted servant of God, Mr. Mozumdar was loved by all who knew him. Whilst we always regretted that he could not see the logic of his own teaching and come out as an avowed disciple of the Lord Jesus Christ, we have long regarded him as indeed His disciple. We believe that the history of the Indian Church will count him among those who have helped to build up the Kingdom of Christ in India. We extend our sincere sympathy to our Brahmo friends in this loss of so distinguished a leader.

The Christian Church in the Panjab has also suffered a sore bereavement in the death of Mrs. Browne of the C. M. S. Amritsar and of Mrs. Datta of Lahore. Mrs. Browne had gone to Kashmir to recover her health, having suffered from a weak heart, but died soon after her arrival. Mrs. Datta was the victim of cholera. We commend her children to the God of all comfort.

If any of our readers have any lingering doubts as to the evil of polygamy, we would commend to him the latest *defense* of polygamy by Mirza Ghulam Ahmad in *Review of Religions* for May 1905. He states the arguments of his opponent, Mr. Dilawar Hussain but instead of replying to the arguments, he cavils and carp's ending up with a begging of the question. One of his strong arguments is the testimony of the Mormons, "a Christian sect living in the midst of Christians"! We wonder he did not quote the testimony of the Muhammadans, whom he could as justly call "a Christian sect living in the midst of Christians"! as he does the Mormons. The Mirza does not seem to know that the United States makes polygamy a criminal offence and that the Mormons *profess* to have received a message from Heaven telling them to practice monogamy. The argument based upon the "needs" of some men would be equally ap-

plicable to women and a *defense* of polyandry might be set up with equally good reason. The claim that, "the Holy Quran clearly ordains that the wives must be treated with equality and justice &c.," Can hardly bear the light of investigation. The law of Divorce in the Quran nullifies the passages alluded to in the above statement and that law does not grant "equality" in the right of women to divorce their husbands. To say that Islām does not encourage polygamy and that monogamy is the ideal of the Muhammadan faith is to ignore the example of Muhammad himself and the history of Islām in all ages and countries of the world. Polygamy lies at the base of the Muslim social system and stands as a chief hindrance in the way of Muslim progress.

The *Review of Religions* seems to have found comfort from an article published recently in the *Bibliotheca Sacra* in which is contained an article by Dr. Edward M. Merrill on "Did Jesus die of a Broken Heart," in which discredit is cast upon the 'Rapture of Heart' "theory of the death of Jesus. The *Review of Religions* rushes to the very ridiculous conclusion that Jesus did not die at all and proceeds to reiterate his own absurd invention of a Jesus tomb at Khan-Yar in Srinagar, Kashmir! This article however, illustrates the rationale of the Qadiāni methods of argumentation. The *Bibliotheca Sacra* writer had no doubt as to Jesus death. His argument is based upon the assumption that he was dead. The only matter of controversy was as to the immediate cause of death. The New Testament writers had no doubt about the death. The Roman soldier to be sure had a doubt, and solved it by thrusting his spear through the heart of Jesus as he hung upon the cross. It is of no consequence whether that spear wound was made upon the right side or the left side. It was a thrust that would have pierced the heart and so insured death if life had not already been extinct. Being thus assured, the soldier allowed the body to be taken down and consigned to the tomb.

The fact of Christ's death has long been established upon historical grounds. The witness of the gospels establish it—gospels which the Mirza Sahib is always ready to quote when he thinks he can gain thereby. Matthew says "Jesus cried again with a loud voice and yielded up his spirit" (Chap. 27: 50) Mark and Luke say the same (Mark 15: 37); John says, "He bowed his head and gave up his spirit." Jesus himself is witness to his own death: "I was dead and behold I am alive;" (Rev. I: 18).

Opposed to this is an absurd story, invented by the Mirza Sahib for which he has not one iota of proof. He boastfully calls this "The Greatest Discovery of the Age" but this discovery has been exploded. See *The Greatest Discovery Exploded* by Rev. G. L. Thakur Dās, Ludhiana. Price one anna.

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We are glad to give our readers another letter from the Rev. Pengwern Jones of Silhet, giving some further information concerning the wonderful revival in the Khassia Hills:

THE REVIVAL IN THE KHAASSIA HILLS.

The Spirit of God affects men in different ways. Men who refuse to obey become hardened by the Spirit's gracious influences. We have seen during the present Revival, some men who had been accustomed to work for God, becoming quiet hard and indifferent, while others were basking in the sunshine of God's favour, and all having enjoyed the same means of graces. The Spirit's power, caused some to weep while the same power caused others to mock.

The Spirit of God continues to work in the Khassia Hills, nothing shows this more clearly than the interest of those who do not belong to Christ. The transformed lives of the Christians, the return of prodigals and the thirst of outsiders for the Gospel also prove the same thing.

News has come from all parts of the Hills. In the Mairang District where the Revival commenced, the fire is still burning. A writer tells us that strange things had happened some months previously in that neighbourhood which had raised great expectations in the minds of some of the Christians. The wife of one of the most devoted teachers had a vision of the Lord Jesus Christ. She was so terrified and cried so loudly that her neighbours came to her, and though they could not understand anything they were awed by the sight. The vision had such an effect upon the woman that she became an entirely new creature. From being a hindrance to her husband she has become one of the best helpers in the District.

A local preaching meeting for a group of Churches had been arranged in a little village early in March and the people were very anxious to have the missionary there with them, and he agreed to go but just at the time of starting such a severe case of illness occurred in his station that he failed to leave, and the people were left to themselves, but earnest prayers were offered that they should not be left alone and that the Comforter would be present with them, and the prayers were answered. The Spirit of God worked powerfully in all the services. The poor, simple Christians had been expecting too much from the Missionaries; so God arranged that they should not be present. God must have all the glory. The writer relates one very striking incident about a very godly old man in the district. Many years ago he took his three boys into the jungle and there dedicated them to God to be His for ever. One son turned out a very good evangelist, the other two became prodigals, to the great grief of the father. The old man continued to pray for them, and last January begged of

others to join with him in prayer for their salvation. As far back as November he had a vision that something strange would happen in his village on the last day of April. He believed the message and as the time drew near he became more and more anxious, he would not leave his village even for one night. The last week of April the Revival commenced in his village, the people became very excited, some danced for joy, others fainted. The old man had never seen anything of the kind before, and hardly knew what to make of it, so after much difficulty and at a late hour he closed the meeting in the chapel, but the people continued to sing and pray outside and after some time went back to the chapel again. That week one of the prodigal sons went to the missionary and asked him to pray for him, and the man began to pray himself. Then he and the missionary agreed to pray for the other brother, that he also might be convinced of sin, and so it was for on the following Sunday (the last day of April) the two penitent prodigals returned home and were heartily welcomed by a loving father and a warm church. The father's joy knows no bounds, and how graciously God revealed even the day to this old saint. HE (THE SPIRIT) WILL SHOW YOU THINGS TO COME (John XVI-13)

The correspondent adds that the Christians have changed altogether in the Mairang District. Previously they complained at times of long services, now though double the length, they consider them far too short. The conduct of the services is in the hands of the Spirit—men, women, and children take part with perfect freedom, by prayer, reading, speaking &c. The writer goes on: "This Revival has made it very evident that our imperfect labours in teaching the Christians in years gone by has not been in vain, they could never have uttered the heartfelt, thoughtful, scriptural prayers we often hear but for the Bible teaching they have received. I even thank God now for the long winter season we have experienced as churches. Fruit trees need Winter to strengthen and deepen their roots in order to bear fruit in Summer and Autumn, so perhaps with the Church. God never makes any mistakes. Two very important changes are taking place on these Hills. The Church is being made a living church, and back sliders are being brought back. This is generally speaking, the compass of the Spirit's work so far in this neighbourhood. Some non-Christians are under conviction, but not to a very great extent yet. There were a great many backsliders in this district, some had gone back to their demon worship, others had become slaves to drink but many of them have now come back. Some who had gone beyond all hope of salvation, except to those who believed in the power of the Holy Ghost, have returned, and they are loud in their praises:—"Praise be to Him."



"That He ever thought of me" is a favourite Hymn with them.

In a church a little out of Shillong on a recent Sunday eleven persons offered themselves to the people of God, most of them were prodigals. The service was a long one and the joy of the Church was very great. In singing one line of a Hymn 'that Satan the king of darkness had been conquered'; the thought that these men who had made a name for themselves in Satan's service had been rescued from his power, made some men wild with enthusiasm, and that line was repeated over and over again in a way never to be forgotten. Even the missionaries could not help dancing for joy. I cannot do better than give a description of the service in the words of an eye-witness—a visitor who had never been in the place before;—"Last Sunday a meeting was held near Shillong to receive eleven people back into the church. Among them was a man who had at one time been a teacher, but for eight years he had not been in the church. In relating his experience he said that he had been a confirmed drunkard, but that by the help of the Holy Spirit he had strength to overcome even the terrible craving for drink which had possessed him for so long. There was another a new convert from heathenism, who had been the chief heathen sacrificer in the district. He also spoke, then the whole congregation burst into singing the Hymn that has been described as the "Love Song" of the Welsh Revival:—

'Here is love vast as the ocean'

They are all in the grip of that hymn on the Hills now, they sang and sang, and three or four men got up and danced in the aisle, their faces beaming with joy. After a few words of encouragement had been spoken to those who were being received, the meeting was given over to praise and prayer. It was a time of thanksgiving and much joy, and in singing the Khasi translation of the Welsh Hymn. "Oh infinite Love of my Lord" the whole congregation swayed to the music and when they came to the line "He has conquered Satan the king of darkness," they waved their books and it seemed as if they never would stop singing. I never attended such a meeting before."

The congregations are increasing in other churches around Shillong and in the station itself the work is going on steadily though not with that outward power that was so manifest at first.

The church at Jowai, which was described in the last article as having been moved by the Spirit through the children, has now been profoundly roused, and some scores of persons have joined the church, many of them being backsliders. Let those who are on the spot describe the services:—"The services now are a little quieter than they

were a few days ago and so more enjoyable, though now and again the people are sobbing all over the chapel, over twenty persons have offered themselves to the church within a few days. One young man who had gone very far astray attended one of the meetings, and he was prayed for by name, and all the people broke out in prayer for him. Shortly afterwards (during the meeting) he offered himself again to the church. When the people heard it, they jumped up almost with one accord, and shouted his name all over the chapel, with great joy, and the man really seems to be very much in earnest. * * * A number of non-Christians come to the evening meetings. When asked what they thought of it all, they said it was wonderful and that they liked to attend. Another correspondent writes—"When the children are not in school they are in chapel, but the meetings are not as numerous now as they were at first. One evening 60 were received into the Church, the majority of them had been church members before but had gone astray. It was a grand sight to see sixty of them, standing while the missionary spoke to them, and they answered all together. The children have been specially influenced here, they often swing their bodies to and fro and wave their arms when singing, some of them have a rapt expression on their faces, and seem to be unconscious of everything but of the words they are singing. Yesterday there was a meeting for the children only, and though there were several adults present, their presence did not seem to affect the little ones in the least. One little boy got up, gave out a hymn and then prayed, several followed him, then a boy got up to speak and begged the smaller children not to sleep in the meetings, and not to be restless but to behave worthily in the house of God. Then another boy got up and said that he felt that hypocrisy had entered into the children, that they were repeating and singing the hymns without realizing the meaning of the words; he begged of them when praying or when singing to cast all hypocrisy out of their hearts. The parents say that they never had so little trouble with their children. Yet another correspondent writes of the enthusiasm among the Christians, and this may well be for forty persons returned to the church in one week. He says that a sense of sin and the Love of Christ are the most prominent features of this Revival, and he shows how the Spirit enables them to distinguish the evil from the good. Satan is busier than usual and more subtle in his temptations, but this is natural. Is not his kingdom being destroyed?

The Revival is spreading to the villages around Jowai. At Nongbah, the upheaval is more intense than at Jowai. A teacher from the place—a hard, strong, rugged man,—described the scene the other night, he himself has been terribly moved, for he is now a tender, subdued Christian, the very reverse of what he was, before the conflict with the Spirit. He described one man, 'a Christian who hated any excitement, when he saw the crying in the church, said to his wife and children, 'come out of this place lest this madness affect you.' They went out of the chapel and he had to face a terrible night. In the morning he was quite beside himself. All day he wandered about like an insane person: the madness had infected him. That night he had to go to the church to confess his sin. There are other wonderful incidents of this kind.

In Cherrapunjee the presence of the Spirit is still felt, fresh and glorious light continues to dawn on some one every day, and by their prayers one can understand how the cross of Christ has affected them. All the services are most enjoyable, the Women's meetings are most refreshing. Some of the Women still fail to find courage to pray in the mixed congregation but they are outspoken in their own

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services. The Christians are longing for another powerful wave to flow over them.

In the Bhai country between Shillong and Gnahatti the Spirit is working very powerfully these days, over 60 persons were received into the church in that District very recently and in the Shella District between 250 and 300 have joined the church the last few weeks. At a place called Lambirtum the meetings were carried on for a whole week, night and day, and the power of the Spirit has so great that many of the non-Christians who came to the chapel fell from their seats in agony and cried for forgiveness. Some, who entered full of anger, were completely overcome in a few minutes and 39 were received into the church.

When will the Spirit of God be poured on all churches in India? *The account of the Revival in Wales led the Khassies to pray for a similar out-pouring of the Spirit, and shall not the account of the Spirit's work in Khaseia, lead us to pray for a similar blessing on all India?*

SPIRITUAL RESURRECTION.

Those who are the saved followers of Jesus Christ will show it by living saved lives here on earth. The effects of salvation will be seen here just as surely as they will be seen in heaven. If one has been made spiritually alive by the influence of the Holy Spirit, in his heart, he will show that he is alive by the living spiritually. He will not act as a worldling. He will act and speak as a child of God. Having been born into a new and higher life, he will show it in all his daily conduct.

The Christian does not delight in sin. If he once loved it, he does so no more. That is a matter of the past with him. He now hates it and turns from it in repugnance. He puts it under his feet. He treads upon it in his desire to rise above it. He knows and feels that sinful things are unworthy of him. They are beneath him. He lives above them. Once he was not above them, but now he has risen into a higher life than that in which he formerly lived. He has risen into a new existence. In thoughts and aspirations and purposes his is a risen life. He has felt the power of spiritual resurrection. He seeks the things that are above.

Heaven is a life in which sin is absolutely distasteful and morally impossible. There is an absolute repugnance to all that is sinful. The life is made perfect in holiness. There is perfect attachment to God and simple obedience to his expressed will. Such life means perfect happiness and heaven is a place of perfect holiness and perfect happiness.

Just to the extent that this resurrected life of holiness prevails here on earth, is there the foretaste of heaven here and now. Those who are saved give evidences of their salvation in the present life and have foretastes of heaven's joys and glories while they live on earth. The Christian is a risen being, and he gives proof of his immortality by showing that his soul is capable of taking on a higher and more Christlike form of life even here.

Eternal life is more than existence that does not terminate. It is life projected on the high plane of knowledge of God and associated with him in a sense of personal harmony and love. Eternal life is not to be attained at death merely, but is entered into the moment that one comes into the right relations with God. Conversion is the beginning of this new life. When one is regenerated or born again, or born from on high, he enters the existence which is above the old life.

The bird that bursts its shell and comes out into a new form of life, advancing beyond what it was before, is an illustration of the soul that bursts into freedom in the love and service of God. The blossom that bursts out in beauty when the breath of spring blows upon it is an illustration of the soul that responds to the spirit of God and opens out into living expression of obedience and love to God.

The world all around us at this Easter time is awakening in the beauty of our bursting life. It is a time of gladness and of promise. It is a time when we are reminded of what God can do and wants us to do in the soul of every one who loves him. Those who love him are rising higher every day and are taking on new forms of holiness and beauty, and coming into larger possessions of grace and love and power.

Herald & Presbyterian

BLESSED NEWS.

BY ANNA HUBER KENT.

He is risen! Tell the story,
Shout the news from shore to shore.
Over death he is victorious,
Clad in beauty grand and glorious,
He is risen to reign o'er us,
Hallelujah! evermore.

He is risen! Tell the story,
Everywhere that man is known.
Oh, ye groves! his praise be ringing,
Happy birds, his care be singing,
And my heart your love be bringing
To the risen Lord alone.

He is risen! Tell the story,
Shout it out, ye ocean caves.
Let each heart with joy be swelling,
And the Saviour's love be telling
To each one on earth now dwelling,
Hallelujah! Jesus saves.

He is risen! Tell the story—
Sweetest story ever known.
Blessed news, he lives forever,
And from him, my precious Savior,
Naught can ever, ever sever,
Me, for I am his alone.
Farmer City, Ill.

Dr. Watson declares that it is better to fail, aiming at the highest, than to succeed, aiming at the lowest. One who fails that way will find himself farther along than one who succeeds the other way.

Life is made up, not of great sacrifice or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

I shall be satisfied when I awake with Thy likeness—David.

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world—indeed, even to make friends!"

It was from that hour that the success of this woman, known to the world as Madame De Circourt, dated. For a little time she took the matter sorely to heart. Then, humbly, but sweetly and untiringly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service.

As the years wore on, her good-will toward every one made her the idol of the great city which was eventually her home. Although her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said, irresistible, and young and old forgot the plainness of her features in the loveliness of her life.

Count Tolstoy was so plain as a boy that his mother said to him:

"You know, Nikolinks, that no one will love you for your face, and therefore you must endeavor to be a good and sensible boy."

Tolstoy said when he was an old man that all through his life these words had helped to keep him true to what is most worth while in human character.

"I knew when my mother spoke them," he said, "that I should without fail become a sensible boy."

—Youth's Companion.

ENCOURAGEMENT.

Speak a word of encouragement to the sad and the discouraged. They are found in the church, in the Sabbath-school, in the home, in society, in the city, in the country, in business circles, by your side, wherever you go. As you meet them, let them note and feel the force of your sympathy, cheer and help. We may not be able to do great things or startling things in the world, but we can be kindly disposed to one another and lighten each other's burdens as we pass along the way to glory.

X-RAYS CAUSE THE SKIN OF NEGRO TO TURN WHITE.

Dr. Henry K. Pancoast, University of Pennsylvania x-ray specialist and skiographer, affirms the claim previously made that continued use of x-rays on negro patients produces a gradual change in the shade of the skin and that in time it becomes white.

Dr. Pancoast treated a negro for lupus, which had affected the patient's nose and part of his face. It was found after the treatment had been continued daily for more than a month the skin on the affected part had become entirely white.

—Exchange.

There is nothing more fatal to Christian character than the idea that it is a fixed point.—that conversion is safety.

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